TWO DISCOURSES,

UPON THE

Discovery of the late PLOT,

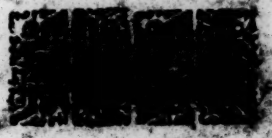
AND

Thanksgiving for the PEACE:

DELIVERED IN

A Private Family in ESSEX,

By R. D. *Gent. late of* Lincoln-*College*, Oxon.



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To the Lady *ELISABETH MODYFORD*, of *Harford-Bridge*, in the County of *Southampton.*

Madam,

THese Two Discourses, which I compos'd for the Benefit of my own Family, and to express my thankful Sense of those inestimable Benefits conferr'd on us Protestants, by the happy Deliverance of our Gracious Sovereign from the late Traiterous Conspiracy, and making him the Glorious Instrument both of an Universal Peace, and the firm Establishment of the Protestant Religion; I do now, upon the Importunity of some Friends, and some other particular Considerations, expose to a more publick View than at first I intended; and do humbly dedicate them to your Ladyship, intreating your favourable Censure and Protection of this plain and honest Performance; which though it has not those Ornaments that great Professors in Divinity would have bestowed on it; yet I presume these Discourses will not be unacceptable, as containing in them a thankful Commemoration of those Mercies, that your most exemplary Piety and Charity have been a means of procuring to Great

Britain; *for when the full Vials of God's Wrath and fierce Indignation were ready to vent themſelves on this ſinful Nation, your Piety and Charity interpos'd to avert the approaching Judgments, and cauſed God to demonſtrate again his great Love to our Church and State, by a moſt eſpecial Act of his Providence, in ſending ſo Heroick a Prince to reign over us, miraculouſly ſent, and as graciouſly preſerv'd and continued to us, notwithſtanding all the Black Deſigns traiterouſly contrived againſt him: And therefore ſince you ſo highly contributed to our Enjoyment of thoſe Bleſſings, which are the joyful Subject of our Thanks and Praiſe; it is but highly reaſonable (to compleat a grateful Thankſgiving) that I dedicate theſe my Domeſtick Demonſtrations of Joy and Thanks to Almighty God, for enjoying a Proteſtant King and an Univerſal Peace, to you, who were ſo zealous in the obtaining of both.*

From the Great Example of your unſpotted Vertues, your Heavenly-mindedneſs, and a Religious Contempt of Humane Greatneſs, which have rendred your Ladyſhip a moſt refin'd Saint and eminent Chriſtian, and ſo a proper and ſucceſsful Interceſſor with God in the behalf of a ſinful People, Mankind may learn what a great Progreſs to Perfection is to be made in this Life. To recite all your Religious

ligious Accomplishments, would fill a Volume; therefore not to be comprised in an Epistle: However I cannot omit informing the World of one of your Religious Endowments; that is, your extraordinary, or, as I may say, Hereditary Gift of Charity, that in a most eminent manner your worthy Family has been endow'd with for at least three Generations; and tho' in your beloved and devout Retirement, the numerous Crowd of the Indigent and Distressed have been out of your sight, yet still 'twas their happiness to be retain'd in your Thoughts and Affections, you most Christianly conveying your charitable Contributions by the hands of a faithful Friend, who was sure to perform your Directions; namely, to relieve them, and conceal yourself, their unknown Benefactor. So pure, so refined, were all your noble Charities, free from the Dross of vain Glory and Ostentation! What an inestimable Happiness is it, both to your self and others, to have Grace so much intail'd on your Posterity, as to have a Daughter and Grand-daughter such true Possessors of their Ancestor's Vertues? both so charitably inclin'd, so mortified and resigning, denying all the worldly Pomp and Grandeur, that a plentiful Estate, and what Youthful Years do justly claim? Could faithful Abraham *have but found* [redacted] *such righteous Persons, as the three in your Family, in* Sodom

and

and Gomorrah, they had never been destroy'd; for such fervent Prayers and Tears as your Ladyship and yours put up continually to the Throne of Grace, would have quenched and overcome the Flakes of Fire and Brimstone; and so have prevail'd with God to save the City for such Righteous Persons sakes.

I think therefore I need not any more apologize for the Dedication of this Treatise to your Ladyship, not doubting of your kind approbation of it. Tho' I am not so happy as to be placed near you to have the honour of your Conversation, and so be inform'd from your own Mouth of your Sentiments as to this present Government; yet I may rationally conclude, so zealous a Professor, so sincere a Protestant as your self, can't chuse but be extremely rejoiced at the safe Deliverance and Preservation of the Royal Author of our happy Revolution, whereby all our Religious and Civil Privileges are restor'd to us. How unreasonable is it then for true Israelites to murmur at the dividing of the Waters? For if God saves and delivers us by a most especial Act of his Providence, how ought this to create in us a greater Thanksgiving for such a peculiar mark of his Favour and Loving Kindness? But if there should happen to be any Israelites so spenetickly inclin'd, as to murmur and revile at the peculiar Loving Kindness of the Lord, it would better become

them

them to vent all their Indignation rather at the hardening of Pharaoh's *heart; and even there they would find no juſt grounds of Diſcontent, ſince his ſudden and wonderful Overthrow ſurely is enough to quell our Wrath, and convert all our querelous Complaints into Anthems of Praiſe and Thanks.*

And now, after having begged your Ladyſhip's acceptance of theſe Diſcourſes, I find my ſelf obliged to acquaint the World with the Reaſons of this Publication, leſt the Tribe of Levi *ſhould think I invade their venerable and ſacred Function. Firſt then, I do faithfully aſſure them, 'tis not out of any ſiniſter end, either to leſſen their Eſteem, or to vie with them in the Faculty of Preaching; but only to take away thoſe ſcandals, that by reaſon of an over-baſhfulneſs and ſome other prejudices have been thrown upon me. 'Tis not the Name of an Orator, but the honeſt plain Title of a true Proteſtant and loyal Subject that I covet; and therefore 'twas, that, being unhappily plac'd at a diſtance from the Sanctuary, I choſe rather to return Thanks to Almighty God in my own Family as my Genius led me, than to loſe the Benefit of a Thankſgiving. And I hope theſe Diſcourſes, which I here aver to be of my own compoſing, will not be thought to be an Intruſion into the Prieſtly Office; for without queſtion every Maſter of a Family, has a Power in himſelf,*

himſelf, of exhorting and perſwading all thoſe under his Care to what makes for their everlaſting Intereſt, without the Imputation of taking the Miniſters Office out of their hands. For this I can cite a very worthy Precedent, Judge Hales, *whoſe ingenious Diſcourſes, inſtead of giving Offence, have made his Memory more ſacred and laſting: But beſides, 'tis a thing not uſual for the Clergy to be offended at others preaching for them, provided they let them keep the Benefice. To prevent therefore ſuch an unuſual diſtaſt, I faithfully promiſe I will never deprive them of any of their Church-Preferments; but endeavour to be a Credit to that Church I own my ſelf a Member of, that is, the Church of* England, *by living up to the Principles and Orders of it.*

Now that your Ladyſhip, who are ſo great an Honour to your Religious Profeſſion, may have the happy Affluence of the Good Things of this Life, for your own, and for the ſake alſo of the Poor *and Needy, and, as a Conſequence of your Charity here, Eternal Happineſs hereafter, is the hearty* Prayer *of,*

Woodford-Bridge, July 9. 1698.

Worthy Madam,

Your moſt devoted

Humble Servant,

Richard Dawſon.

Pſalm CXVI. 11, 12, 13. former Part.

11. *What Reward ſhall I give unto the Lord for all the Benefits that he hath done unto me.*

12. *I will receive the Cup of Salvation, and call upon the Name of the Lord.*

13. *I will pay my Vows now in the Preſence of all his People----*

OF all the ſeveral Parts of Religious Worſhip, which the devout Votaries of Heaven are oblig'd to pay to God, there are none ſo apt to enſpirit and enliven the Faculties of the Soul, as Praiſes and Thankſgivings for Benefits received: For in our Prayers in general, we approach the Throne of Grace as neceſſitous and unworthy Petitioners, and therefore can by no means claim any legal Right to the things we ask for, our only Plea being through the Merits and powerful Interceſſion of our bleſſed Advocate. And ſo likewiſe in our Faſts, and ſolemn Days of Humiliation, when the Soul puts on her penſive and mournful Garb, Tears and Abſtinence, which cure the Irregularities of the Body, poſſeſs the Mind with ſuch a melancholy and dreadful apprehenſion of approaching Judgments, that inſtead of a chearful and eaſie Temper, create a dejected and broken Heart: But when we are called to commemorate the Mercies of Heaven to us, to offer our Praiſes for the many Favours of Providence, this

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informs the Mind of God's great Love to Man, which enlivens every Faculty of the Soul, by putting it into a heavenly Ferment, which produces high Raptures and holy Tranſports. What exalted Thoughts muſt we needs have of the Deity, when inſtead of ſaying, *Lord, how merciful art thou in not cutting us off in our Sins*, we can ſay, *Lord, how haſt thou loaded us with Mercies?* Now as Praiſes and Thankſgivings appear ſo mighty grateful to all pious and devout Chriſtians, ſo I can by no means doubt of your readineſs in joining with me in the performance of this moſt grateful Task, which both the Angels in Heaven, and all good Men on Earth, do ſo much delight in. Certainly we muſt be very Atheiſtically ſtupid and ingrate, if we let ſlip this Opportunity of *coming into God's Courts with Praiſe, and entring his Gates with Thankſgiving.* Now the great Mercies we have ſo lately received, give us Proteſtants a great occaſion to be thankful; and that ſhows how ſeaſonable it is both for King and People, to join in this pathetical Expoſtulation of the Royal Pſalmiſt, by recounting the infinite Mercies of Heaven to us; and alſo our readineſs to make the beſt Returns we are able, by laying hold of all opportunities of ſhowing our Zeal to God, and our entire Love to his Service; and likewiſe by making publick Proteſtations of our Sincerity and Obedience, that others may be more inclinable, by our Examples, to be more zealous and faithful in the Service of their great Lord and Maſter. It muſt certainly be a great demonſtration to all, that the Lord is God, when they ſee us inſtance in ſuch wonderful Effects of his Power and Goodneſs.

From the Words therefore for our devout Celebration

bration of the Joys of this Day, I desire you would consider with me,

I. The pathetical Expostulation in the Text; *What Reward shall I give unto the Lord for all the Benefits that he hath done unto me?*

II. The prudent course the Royal Prophet here took of securing to himself a continuation of such Blessings, which was by engaging himself more strictly in the Service of God, contained in this his pious Resolution; *I will receive the Cup of Salvation, and call upon the Name of the Lord.* And,

III. The manner of performing these his religious Obligations of sincere Obedience, together with the time proposed for the due performance of them, expressed in these Words; *I will pay my Vows now in the Presence of all his People.*

To begin with the *First* of these; that is, the Expostulation; wherein is remarkable the Benefits bestowed, and the Person on whom these Benefits were conferr'd, which, when rightly consider'd, may serve, by comparing of Particulars, to illustrate the mighty Favours of Providence so lately conferr'd upon us Protestants.

As for the Person, we read in Scripture that he was the youngest of the Sons of *Jesse*, whose chief Imploy was to look after Sheep; by Birth and Profession very unlikely to arrive to Greatness, and whose mean proportion could no way promise him a worldly approbation: But such was the Excellence of his immaterial Part, such the Perfection of his Intellect, such the Integrity of his Soul, as caus'd the Divine

Providence to take him from the Sheepfold, to make him a Ruler over his People *Israel*. A moſt fortunate Shepherd indeed, but an unhappy King: For tho' Almighty God had given him to the *Iſraelites*, to redreſs thoſe Grievances they groaned under in the Government of *Saul* their late King; yet ſo ſtrange an Infatuation attended thoſe ſtubborn People, that when they had experienced the vaſt difference between the mild and moſt merciful Government of God himſelf, and that of a wicked and perſecuting Prince; yet ſtill ſome of them perſiſted in their fooliſh Stubbornneſs, chuſing rather to be ſubject to *Saul*, than *David*; a thing indeed much to be wonder'd at, had not too ſad Experience made it common, that Mankind generally pay Obedience to humane Powers, rather than to the juſt and moſt merciful Laws of Heaven; and therefore 'tis no wonder that thoſe who rejected the Government of God himſelf, ſhould deſpiſe the Commands of his Vicegerent; for if the Almighty cannot pleaſe, well may the Man after his own Heart expect to be rejected, and be ſure to meet with very great oppoſition; which yet could no ways diſhearten *David*: He was ſo well aſſured of his deliverance out of the Hands of a revengeful and a bloody-minded *Saul*, and all his ſecret Conſpiracies made againſt him, ſince that Power which had plac'd him on the Throne, he knew was able to ſecure him in it.

And thus I have ſhow'd you the Circumſtances of the Perſon who was ſo highly favour'd by Heaven, as from a poor harmleſs Shepherd, to commence a wiſe and a potent Prince; which argues a ſpecial Favour of Providence.

The Benefits beſtow'd on this Royal Perſon, are obvious;

obvious; that is, poſſeſſion of the Throne, and his continuation and preſervation in it, againſt all Oppoſers: Well therefore might the King and Prophet break out into this grateful Expoſtulation in the Text, *What Reward ſhall I give unto the Lord?* What indeed? Since all I have is his, my Crown, my Sceptre, by which I rule, and keep in ſubjection the proud and rebellious *Iſraelites*; nay too, my very Life its ſelf, thoſe vital puffs of Breath, which animated my Body when I was a Shepherd, and now a Prince. Let me conſider what will this Almighty Being accept: Shall I, poor Tributary to my Supreme Sovereign Lord, humbly addreſs him, and tell him I am his, and ever will be ſo, conſtantly paying him Homage at his Courts, adminiſtring Juſtice and Equity to all, be ever faithful to my God, juſt to my People, obey the Edicts of Heaven, and keep my Coronation-Oath? In fine I am reſolved to pleaſe him, by acting like a Man after his own Heart.

Thus have I conſider'd of the Pſalmiſt's Expoſtulation, I now come to the Parallel, that ſo by comparing of Particulars, we may more clearly ſee the Favours of Providence vouchſafed to Proteſtants, which we this Day commemorate.

Let me tell you therefore of a certain Nation, which for many Ages has been bleſſed with the Favours of Providence; whoſe Situation has been ever temperate and fruitful, adorned with all neceſſary Accommodations for the Body, which has the Ocean for its Bulwark, and wholſome Laws for its Defence, and who have enjoyed the Free Profeſſion of the Reformed Religion, having all the Spiritual Opportunities for the Improvement of the Soul,

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that possibly could be expected on this side Heaven, yet amidst this great Profession of Godliness, and various Pretensions to Religion, a great many poor unhappy Votaries have been fired with such an immoderate Zeal, as has quite burnt up their Faith, and consumed their Charity; and so made themselves and the Nation uneasie, notwithstanding these great temporal and spiritual Advantages; and this has made them so mistrustful, fearful, and censorious of other Christians, who (as they thought) were very irreligious, only upon account of their being more humble and complying with the innocent and lawful Commands of their Superiours. I say, the furious raging of this ill-tempered Zeal has caused many Parties and Divisions amongst Christians, to the great dispiragement both of the Religious and Religion it self, whilst in this great Outcry of Godliness, Religion, the pure Worship of the Supreme Majesty of Heaven, was quite extinguish'd, and nothing left of it but the Name, which both Hypocrite and Enthusiast made use of to carry on their Worldly Interest, and so the blackest Designs were manag'd under the specious Title of Religion, to the great Prophanation of that most sacred Name, and the omnipotent Being invok'd by it.

This made the Nation miserable, by putting the People upon ways of securing themselves from their own Fears of losing the free Exercise of their Religion, contrary to the Practice of the Primitive Christians, who had more Faith and Confidence in God, than to be fright'ned into the Opinion of losing the free Profession of their Faith, by a threat'ning Cloud of Persecution at a distance; which probably might not

not have happen'd, had not their own wicked Fears, and a general Miſtruſt of God's Providence, provok'd the moſt High ſo to viſit them in his ſore Diſpleaſure, by making them ſmart under thoſe Evils their impious Diffidence ſo unlawfully prompted them to ſhun; which diſcovered their pretended Zeal to be downright Hypocriſie, the Puritanick hot-headed Profeſſor dying for Treaſon for fear of Martyrdom; and thus the religious Mask was pull'd off the Hypocrite. To cure this Epidemical Diſtemper, the Divine Goodneſs was forced to give this People to their aboding Sufferings, both for Correction of their Impiety, and for a ſpeedy Increaſe of their withered and decayed Charity; it being by all thought high time for Proteſtants to love one another, when all ſorts of Proteſtant Profeſſors were fallen under both an idolatrous and arbitrary Power. In the next place, for a thorough Cure of this People's Infidelity, the Divine Goodneſs was pleas'd graciouſly to appear again in their Defence, by inſpiring the Heart of a Neighbouring Prince with ſo great Courage, Reſolution, and Divine Greatneſs of Soul, as to eſpouſe the Cauſe of the Proteſtant Part of *Europe*: A Prince who claims the Dominion of this People, juſt as *David* did that of the *Iſraelites*; not by a Lineal Deſcent, but rather by the particular Adoption of the Divine Providence; which was clearly manifeſted to this fooliſh Nation, as well as to the Rebellious *Iſraelites*, in this their great Deliverance by his mighty Hand and out-ſtretch'd Arm, when in all outward Probability their Sufferings were paſt retrieve, their Judgments were irrevocable; it was now the proper time for God to exert his Power in

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the Defence of his Church, when the humane Powers did ſo much oppoſe the Proſperity of it; and, through the myſterious Labyrinths of Providence, effected his People's Safety, by crowning the Head of the Royal Eſpouſer of his Church's Cauſe with Honour and Succeſs. Behold now a King, not by Deſcent, but ſent, whom Providence did appoint to be the Guardian-Angel of his Church; under whoſe Auguſt and Auſpicious Government, this faithleſs and ungrateful People, for ſome time, lived enjoying both their Religion and Eſtates, till ſome fooliſh *Iſraelites* (indeed) not content with *David*, were for having their old *Saul* like King again, conſpiring the Overthrow of the King after God's own Heart; which was to be effected by a horrid and inhumane Maſſacre and Aſſaſſination of that Royal Perſon, who by his extraordinary Valour, and the Providence of God together, had ſaved the whole Nation from it: But the ſame Divine Goodneſs, which not only made the World, but governs it by the infinite and moſt merciful Care of his Allwiſe Providence, would by no means ſuffer ſo black a Conſpiracy to take effect on his Royal Perſon, whoſe Innocence, Valour, and Majeſtick Mein, commanded ſo great an Eſteem from one of the wicked Conſpirators, as to make him fly to his Prince's Mercy, and freely diſcover the whole Intrigue of this horrid Villainy, where Atheiſts, and Mock-Church-men undertook the murdering Office of *Roman* Catholicks. Behold in this Bleſſed Diſcovery a ſtupendious Work of the Divine Providence, that when Church-pretending Profeſſors, like *Judas*, betray, the *Romans* themſelves

ſhould

ſhould be firſt that bring us the Tidings of it; which may moſt emphatically be called the *Lord's Doings, and it is marvellous in our Eyes.* This Day therefore of our Publick Thanks, we may properly call *the Day which the Lord hath made, we will therefore rejoice, and be glad in it*; making his Temples ring with Anthems of Praiſe, and Hymns of *England's* Monarch's Great Deliverance.

And thus, by a brief Survey of Particulars, we may clearly ſee how highly reaſonable it is both for King and People to join in this pathetical Expoſtulation, having had ſo great a Deliverance.

What Reward, may *Britain's* Monarch properly now ſay, *ſhall I give unto the Lord for all the Benefits that he hath done unto me?* By enduing me with ſuch a Greatneſs of Soul, which has rightly qualified me for all thoſe noble Atchievements his Divine Goodneſs has call'd me to perform, and ſo made me a proper and ſucceſsful Defender of the Faith. He it was that endu'd my Soul with much Strength, and hath alſo ſet *Great Britain's* Crown upon my Head: He it was that preſerv'd me in the Day of Battel, and hitherto made me a proſperous Undertaker of the Cauſe of all the Reformed Churches: and, through the great Perils and diſaſtrous Accidents of War, has brought me home again ſo often ſafe to my People; and likewiſe, by the merciful continuation of his Infinite Goodneſs, has both diſcovered and defeated the great Conſpiracy ſo barbarouſly contrived for my Aſſaſſination: What

ſuitable Returns can I poſſibly make for theſe profound Pledges of my Almighty Sovereign's Love, but always endeavour, as I am a King, to act like a true Vicegerent of Heaven, the proper Vice-Roy of the Lord of Hoſts?

But, Secondly, Let us the unworthy Subjects of *England* a little expoſtulate with our ſelves, and conſider *what Reward we ſhall give unto the Lord for all the Benefits that he hath done unto us*, as in giving us a King, both of ſuch an Orthodox Zeal, and remarkable Valour, as has made him a moſt acceptable Bleſſing to theſe Three Kingdoms. He it was that was the Royal Inſtrument the Divine Goodneſs made uſe of to reſcue us from Popery and Arbitrary Power, and ſo ſaved our Lives, Liberties, and Eſtates, by the hazard of his own Royal Perſon; and, by the Succeſs of his Proteſtant Arms, has eſtabliſh'd the true Church amongſt us, which had like to have ſuffered a cruel Perſecution, had not Providence thus effected its Deliverance by his Almighty Hand and outſtretched Arm. The Royal Clemency and Univerſal Benignity of our moſt Religious Proteſtant King, has ſo far extended to all his Proteſtant Subjects in general, as not only to ſecure the Church of *England* in all its Rights, but hath alſo indulged tender Conſciences to worſhip God after their own extemporary Mode.

But, farther yet, when by the wicked Machinations of cruel and blood-thirſty Men, this Royal Gem had like to have loſt its Vital Luſtre, the

monſtratively ſhow, that both the Heart and Lives of Kings are in his Almighty Rule and Governance, by the wonderful Diſcovery of the Horrid Conſpiracy for the taking away his Royal Life: A Mercy which, if rightly meditated on, can't chuſe but inſpire the Heart of every good Subject and true Proteſtant with ſo much Joy and Thankfulneſs, as affectionately to break out in this pathetical Expoſtulation of the Pſalmiſt: *What Reward ſhall I give unto the Lord?* What ſuitable Recompence can we, poor prolifick lumps of benefited Clay, render to our Almighty Sovereign, and Omnipotent Friend, for creating, redeeming, and moſt graciouſly preſerving us, by the moſt happy continuation of our moſt Religious and Gracious King amongſt us? Methinks after ſo great a Deliverance, it is juſt like God's beſtowing him on us at firſt: How ought we therefore to prize this ineſtimable Bleſſing, ſince the Divine Goodneſs has, as I may ſay, given us the great *Naſſaw* again: Such a Mark of the Divine Mercy ſtamp'd upon his Royal Perſon in this his gracious Preſervation and Deliverance, beſpeaks him more and more the Lord's Anointed, *Auguſtiore forma Gulielmus.* What more proper a Method can we poſſibly take to return our hearty Thanks for ſo great a Bleſſing, than to ſtrive as much as in us lies to live like Subjects deſerving ſuch a King; and as he appears to be more divine, and a proper Repreſentative of the Deity, ſo let us endeavour to be more holy; and with Hearts thoroughly poſſeſſed with all Reverence, Thankfulneſs, proſtrate our Be[illegible]

ſuitable Returns can I poſſibly make for theſe profound Pledges of my Almighty Sovereign's Love, but always endeavour, as I am a King, to act like a true Vicegerent of Heaven, the proper Vice-Roy of the Lord of Hoſts?

But, Secondly, Let us the unworthy Subjects of *England* a little expoſtulate with our ſelves, and conſider *what Reward we ſhall give unto the Lord for all the Benefits that he hath done unto us*, as in giving us a King, both of ſuch an Orthodox Zeal, and remarkable Valour, as has made him a moſt acceptable Bleſſing to theſe Three Kingdoms. He it was that was the Royal Inſtrument the Divine Goodneſs made uſe of to reſcue us from Popery and Arbitrary Power, and ſo ſaved our Lives, Liberties, and Eſtates, by the hazard of his own Royal Perſon; and, by the Succeſs of his Proteſtant Arms, has eſtabliſh'd the true Church amongſt us, which had like to have ſuffered a cruel Perſecution, had not Providence thus effected its Deliverance by his Almighty Hand and outſtretched Arm. The Royal Clemency and Univerſal Benignity of our moſt Religious Proteſtant King, has ſo far extended to all his Proteſtant Subjects in general, as not only to ſecure the Church of *England* in all its Rights, but hath alſo indulged tender Conſciences to worſhip God after their own extemporary Mode.

But, farther yet, when by the wicked Machinations of cruel and blood-thirſty Men, this Royal Gem had like to have loſt its vital Luſtre, then Providence did ſo graciouſly interpoſe, and demonſtratively

monſtratively ſhow, that both the Heart and Lives of Kings are in his Almighty Rule and Governance, by the wonderful Diſcovery of the Horrid Conſpiracy for the taking away his Royal Life: A Mercy which, if rightly meditated on, can't chuſe but inſpire the Heart of every good Subject and true Proteſtant with ſo much Joy and Thankfulneſs, as affectionately to break out in this pathetical Expoſtulation of the Pſalmiſt: *What Reward ſhall I give unto the Lord?* What ſuitable Recompence can we, poor prolifick lumps of benefited Clay, render to our Almighty Sovereign, and Omnipotent Friend, for creating, redeeming, and moſt graciouſly preſerving us, by the moſt happy continuation of our moſt Religious and Gracious King amongſt us? Methinks after ſo great a Deliverance, it is juſt like God's beſtowing him on us at firſt: How ought we therefore to prize this ineſtimable Bleſſing, ſince the Divine Goodneſs has, as I may ſay, given us the great *Naſſaw* again: Such a Mark of the Divine Mercy ſtamp'd upon his Royal Perſon in this his gracious Preſervation and Deliverance, beſpeaks him more and more the Lord's Anointed, *Auguſtiore forma Gulielmus.* What more proper a Method can we poſſibly take to return our hearty Thanks for ſo great a Bleſſing, than to ſtrive as much as in us lies to live like Subjects deſerving ſuch a King; and as he appears to be more divine, and a proper Repreſentative of the Deity, ſo let us endeavour to be more holy; and with Hearts thoroughly poſſeſſed with all Religious Thankfulneſs, proſtrate our Bodies in an humble Reverence before

the Throne of Grace, with all that Humility of Soul, as may expreſs our great Unworthineſs of ſuch great Mercies; and as our Bodies are thus bowed down on Earth, ſo let us lift up our Hearts unto the Lord with a becoming Thankfulneſs, and with exalted Minds and Voices, ſuch as may anſwer the Harmony of the Spheres, making Melody in our Hearts to the Lord, with ſuch Strains of Praiſe, as may moſt grace our devout Thankſgiving; let us all unanimouſly join in ſuch a Chorus of Praiſe as will be moſt grateful in the Ears of the Almighty, and alſo renew our Vows, and make firm Proteſtations of better Obedience for the future, ſince Heaven has been ſo kind in ſending us already infinitely more than poſſible we could deſerve.

II. This leads me, in the Second place, to conſider the Reſolution that the Royal *Pſalmiſt* here took of ſecuring to himſelf a happy continuation of ſuch Bleſſings, which was by more ſtrictly engaging himſelf in the Service of God; *I will receive the Cup of Salvation, and call upon the Name of the Lord.*

This Expreſſion, *I will receive the Cup of Salvation*, may in general ſignifie the laying hold of all Opportunities of ſerving God, uſing all the means of holy Living that our Religion affords us toward the great work of our Salvation; or elſe, in a more particular ſenſe, thoſe Pledges and Covenants we give to God, both in our Baptiſm, and when we ſolemnly commemorate the Death of our Bleſſed Lord

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in the Communion, wherein every devout and pious Chriſtian receives the Benefits of his Saviour's Sufferings, ſo as to obtain Pardon of his Sins, and the promiſed Aſſiſtances of the Holy Spirit, for the leading a new Life, which are graciouſly beſtowed on all thoſe who do thus devoutly ask, by feeding on him in their Hearts by Faith with Thankſgiving, as the Church Liturgy expreſſes it. Now as for this Cup of Salvation, it has always been eſteem'd ſo proper to be perform'd on Feſtivals, and Days of Thankſgiving, that the Church has ſtrictly enjoined the Miniſtration of it on the eminent Feſtivals, ſuch as the Birth and Reſurrection of our Lord, and the like; that as we do then receive ineſtimable Bleſſings from the Hands of God, ſo 'tis highly reaſonable we ſhould expreſs our Thankfulneſs for theſe Mercies, and faithfully promiſe, and engage, to be obedient to thoſe Divine Powers, that have both created, redeemed, and ſo graciouſly preſerved our Soverign, which we this Day commemorate. Alas! it is all we, poor impotent Creatures, can return for theſe great Mercies, only to repair to Court, and there gratefully to acknowledge his Almighty Favours, and ingenuouſly confeſs our own great Unworthineſs of ſuch gracious Demonſtrations of our Almighty Sovereign's Love. This is the only way to have theſe Bleſſings continued; for he has ever promiſed to give the Holy Spirit to thoſe who thus devoutly ask it: The due performance of this Religious Duty will moſt certainly ſecure to us a conſtant poſſeſſion of both Temporal and Spiritual Bleſſings; it will

make

make us both good Subjects and good Chriſtians, effectually preſerve us from the Witchcraft of Rebellion; for he that ſerves God, by keeping cloſe to the Ordinances of the Church, will always be ſure to honour the King, who is ſaid to be the Vicegerent of Heaven, the Repreſentative of the moſt High. And thus, in brief, I have conſider'd the prudent courſe the Royal Prophet here took of ſecuring to himſelf the happy Continuance of the Divine Favour and Protection, I now in the laſt place proceed to treat on the other neceſſary part of expreſſing our religious Thankfulneſs for our Security and Preſervation, which the King and Prophet here made uſe of in his great Deliverance; *I will pay my Vows now in the Preſence of all his People.*

I will pay my Vows, is a metaphorical Expreſſion, and ſignifies, in general, our juſt performance and faithful diſcharge of thoſe Covenants that engage us to God by the ſtrict Obligations of our Religion: And alſo it may be taken in a particular ſenſe, for thoſe Vows and Reſolutions we make to God of better Obedience, provided he would be graciouſly pleaſed to deliver us out of thoſe Calamities and Diſaſters that do befal us: Thus it is uſual for thoſe which own a God, to cry unto him in Affliction, and to procure an Eaſement of our preſent Troubles, to make Vows of better Obedience upon our Recovery and Deliverance; and alſo to pay theſe Vows, is no more but faithfully to perform what we promiſed, that like good-natur'd Chriſtians we are wrought upon by the Mercies

Mercies of God to be more diligent in his Worſhip and Service; which argues that we are of a Temper more naturally diſpos'd for Celeſtial Happineſs, when not ſo much the Terrors, as Loving-kindneſs, of the Lord do excite us to Obedience; when we walk in his ways with Thankfulneſs and Delight.

Thus was it with King *David*, when he was encompaſs'd with the Troubles of *Saul*'s Conſpiracy, and daily plotting for his Deſtruction; and being moſt graciouſly delivered out of the Hands of his moſt cruel Enemy, he reſolved to expreſs his Religious Thankfulneſs for his Victory, by a more ſolemn Dedication of himſelf to the Service and Worſhip of God, by living ſo as becomes ſuch a Favourite of Heaven, expreſſing his Thankfulneſs by his holy and exemplary Life, a Thankſgiving far exceeding the moſt eloquent Lip-Service. Now this is the right way of performing our Vows, when the Mercies of God in our Security and Preſervation have ſo good an effect on us, ſo as that our Thankfulneſs may be expreſſed by an univerſal Obedience to the Laws of God: By this we ſhall diſcharge the ſacred Obligations of our moſt Holy Religion.

Let me therefore, Brethren, as the great Apoſtle exhorts, *by the Mercies of God*, thoſe gracious Pledges of our Almighty Sovereign's Love, manifeſted to us in the happy delivering our King out of the Hands of the ſecret Contrivers of his Ruine, and ſo cauſed us ſtill to enjoy our Religion, Liberties, and Eſtates, from the Invaſion of thoſe whoſe

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whoſe Mercies are cruel, *that you would preſent your Bodies a living Sacrifice, holy and unblameable, which is but your reaſonable Service*, Rom. 12. 1. What properer Method can we take to pleaſe our God, which has ſo graciouſly beſtow'd ſuch Bleſſings on us, than to expreſs our Religious Thankfulneſs for thoſe his Benefits, by a ready compliance with Authority, in the paying our *Vows now in the Preſence of all his People*, to enter into God's Courts with Praiſe; and, with the Congregation of faithful and pious Chriſtians, to give God the Honour that is due unto him. This will ſhow, that we are not ſtupid and inſenſible of our great Creator's Love, but that we clearly ſee the gracious Effects of his Divine Bounty and Providence; and that though we are very unworthy of the leaſt of theſe Mercies, yet we will not fail to return Thanks in the beſt manner we are able, which is not only in our Lips to ſet forth his Praiſe; but alſo by a faithful Diſcharge of our Baptiſmal and Sacramental Covenants, expreſs the due ſenſe of the Mercies received by the free Profeſſion of our Religion.

Let us, for a farther Motive to Obedience, conſider what a double Right God has to our Service; for he not only made us, but redeem'd us too: A perſwaſive Argument St. *Paul* uſed to exhort the *Corinthians* to the practice of the Divine Precepts, 1 *Cor.* 6. 20. *For ye are bought with a Price, therefore glorifie God in your Body, and in your Spirits, which are God's*, as grateful Vaſſals of the moſt High.

Let

Let us do him all the Service that we can, now on this our Commemoration-day, this prefixed Time of holy rejoicing for thoſe tranſcendent Benefits received. Let our approaching God's Temples be with clean Hands and a pure Heart, ſuch as may reſemble the pure Deity we invoke; and that as our Heavenly Father has graciouſly forgiven us our Tranſgreſſions, ſo let every one of us, who owns himſelf a Proteſtant, forgive his Brother his Treſpaſſes, and ſo be in Charity with all; a neceſſary Qualification on a Thankſgiving-Day, and which will mightily grace our Jubilee; for then our Prayers being put up with Faith and Charity, will aſcend to the Throne of Grace as Incenſe, ſuch as will invite the Almighty to be gracious, and ſtill continue to us thoſe great Bleſſings we now enjoy. May we therefore ſo keep this Day, ſo improve this preſcrib'd Time of Holy Rejoicing, as may cauſe God more and more to appear in our Defence, by a happy and laſting Continuance of our moſt Gracious Sovereign amongſt us, ſo that nothing but old Age, and the ſuper-annuated Decays of Nature, may deprive us of him. May he therefore be always under the particular Care; and may all thoſe Divine Miniſt'ring Spirits, that uſe to guard and protect Holy and Religious Kings and States, profeſſing thy Holy and Eternal Truth, defend and preſerve his Sacred Perſon from all Traiterous Aſſaults. May the Almighty Power of Heaven be evermore his Defence, to direct and proſper him both in his Perſon and Govern-

ment from all foreign Invaſions and Civil Jarrs; which God of his Infinite Mercy grant for the ſake of all true Proteſtants in general, and more eſpecially for the Church of *England*, that it may ever flouriſh till time ſhall be no more; which I beſeech God to grant.

Amen.

D[illegible]S.

DISCOURSE II.

Dan. IV. 9. latter Part.

O King, live for ever.

OF all thoſe numerous Bleſſings we Mortals receive from the Hands of Heaven, Life is the chiefeſt, and by all the moſt deſirable, inaſmuch as without it we are not capable of poſſeſſing any other Enjoyments. Before we had it we were nothing; and when deprived of it, we are reduced to the inanimate State of a cold and ſenſeleſs Clod, fit only to be Food for Worms, a proper Subject of Putrefaction: But when the Great Creator breathed into our Noſtrils the Breath of Life, he therein gave us a great Opportunity of improving the Faculties of the Soul, and, in many reſpects, of making our ſelves truly happy both as to this World and the next: For, by reaſon of a long continuance and wiſe improvement of this thin and fickle Vapour, Life, Man who, by his firſt Original, was nothing but a little organized Clay, becomes a fit Proprietor of his Maker's Image, aſcending the Pinacle of Honour through the ſeveral Labyrinths of Arms and Art: By a long and a well-improv'd Life the Scholar attains to a great Perfection in all Scholaſtick Myſte-

ries, arriving to a moſt profound Proficiency in Knowledge; and ſo, by this means, the Soul gets a large Information of thoſe things ſhe is to be the happy Poſſeſſor of in another State: And ſo likewiſe for the courageous Warrior, whoſe Life Providence has preſerv'd through all the various Accidents and killing Circumſtances of War, he ſurviving all Defeats and bloody Skirmiſhes, becomes at laſt a happy Conqueror of thoſe Countries ſome Thouſands, at leaſt, have loſt their Lives for: Nay, the very griping Uſurer, whoſe very Heart and Soul (as I may ſay) is in his Coffers, prizes Life more than all his Treaſure; and, to preſerve it, whenever he really finds it in danger, is never ſparing of his Bags. Life, O, the admired convenience of exiſting! What ſufficient value can we put upon thee? Thou truly art the rich Man's choiceſt Treaſure, and the poor Man's All: Certainly it is one of the greateſt Bleſſings Man can ask for, or God beſtow. Would we therefore, like good grateful Chriſtians, invoke the Powers of Heaven to ſhowre down ſome of his choiceſt Bleſſings on our Friends, Superiours, and Benefactors; let us pray that they may live long, and improve it well, which is the only way moſt emphatically to *live for ever*; for truly in the literal Sence, this pathetical Addreſs in the Text of the *Chaldeans*, to King *Nebuchadnezzar*, *O King, live for ever*, ſeems more like a Paradox than any thing elſe, a Court-Complement rather than a rational Option; for Experience tells us that Kings, as well as Plebeian Pieces of prolifick Clay, muſt

muſt fade and periſh, and, at length, crumble into Duſt, and can pretend to Immortality no more than their Subjects.

But, however, though Princes are not exempted from this Univerſal Sentence paſt upon all Mankind by the Fall of *Adam*, as *Duſt thou art, and unto Duſt thou ſhalt return*; yet, in ſeveral reſpects, they may very properly be ſaid to *live for ever*, which I deſign to make out to you by an Explication of this ſhort, but moſt pathetical Addreſs in the Text, *O King, live for ever.*

I. In the Firſt Place I will ſhow you in what Sence Kings may be ſaid to *live for ever*, even as to this World; which is to be underſtood only ſo long as this World ſhall laſt. Now how ſtrange ſoever this may appear, at firſt ſight, I doubt not of making it very plain and obvious; as thus, firſt, Kings may be ſaid to *live for ever*, in reſpect of thoſe wholeſome and good Laws, which paſs their Royal Aſſent, which tranſmit to Poſterity their Memories, never to be forgotten nor obliterated; of ſuch ſort were the Laws and Decrees of the Kings of the *Medes* and *Perſians*, which altered not, nor were ever abrogated, but always remain'd in full force and vigour: And thus the Laws and Modes of Government, that other Kings do likewiſe make, do in like manner make Poſterity to love and honour them. For a Prince to make ſound Laws, thereby effectually ſecuring the Health and Tranquility of the Body-Politick, is as Heroick a Piece of Charity as Founding an Hoſpital,

ſpital, wherein the Founder's Kindneſs is tranſmitted from one Generation to another to the World's end: For thus every good Law that a King ſhall make, carries ſuch an entail'd Value in it, as to make the Child unborn to praiſe him; and ſuch a Prince's Name is never to be forgotten, but always to be mentioned by future Generations with that loyal and dutiful reſpect as becomes God's own Vicegerent. He that Founds an Hoſpital, charitably provides for the Maintenance and Support of thoſe that ſhall live in future Ages: But that Prince which, by wiſe Counſellors, makes Laws for the Security and Welfare of his Kingdom for ſucceeding Ages, does effectually take care of the Manners of Mankind; the one preſerves the Corporal Part, the Body; the other regulates and reforms the Better Part, the Soul; the one indeed ſatisfies the urgent Cravings of Nature, and ſo makes the Body ſomething happy here, the other commands our Vertue, and ſo makes the Soul truly happy to Eternity.

And thus much of good [illegible] and religious Governments, which entail [illegible] Memories, and make their Names [illegible] Funerals. Now let us alſo conſider how bad Kings may be ſaid to *live forever*: By their unſound and ſuperſtitious Edicts, they really tranſmit to Poſterity their Names; but the difference lies in this; the good King's Memory remains ſweet and untainted; the other is mentioned with all the regret and abhorrence that is poſſible for Subjects to expreſs of their cruel and unreligious Governor; witneſs

witneſs here the wicked King mentioned in the Text, he lived *for ever* in his wicked Decree, which made him become ſo famous to Poſterity for his Idolatry and Cruelty towards the Three Children whom he committed to the Fiery Furnace, becauſe they would not fall down and worſhip that molten Image he had ſet up. A bad King lives in Chronicle, as Sinners do in Hell, to be a perpetual Object of abhorrence and deteſtation. But indeed a bad King can't be ſo properly ſaid to live in his Laws, inaſmuch as the Laws being, like himſelf, vicious and deſtructive to the Commonwealth, are diſannull'd in another Prince's Reign; ſo they being deprived of the Regal Authority, which otherwiſe would have lived in them, they ceaſe to perpetuate the Honour of the Prince, and only tranſmit to Poſterity the Infamy of the Man. Thus have *Nebuchadnezzar*'s Decree, and ſo likewiſe the wicked Decrees of *Nero*, and other Princes of like Character, tranſmitted their Names, 'tis true, to Poſterity, but 'tis with Diſgrace and Infamy; whereas, on the contrary, the righteous Laws of the good Kings, they being conſtantly inveſted with the Regal Authority, have indeed the proliſick Power, which nouriſhes and protects the Body Politick; ſo properly enough it may be ſaid, that the King, which firſt enacted them, doth *live for ever* in them; for they bear his Name and Title, have the ſame Primitive, Regal Force and Energy; and though, upon another Prince's Reign, the Man is changed, the Name, and ſame Regal Authority, which truly denomi-

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nates the King, remains in full force and vigour inherent in them: And thus, I think, I have proved ſufficiently, in the Firſt Place, how Kings *live for ever*; *viz.* in their Laws.

II. But, Secondly, Kings may be ſaid to *live for ever* in reſpect of thoſe noble Exploits, which make ſucceeding Generations to love and honour them for their Heroick and Valiant Actions, which moſt generouſly inſtruct and animate ſucceeding Princes courageouſly to tread in thoſe Noble Paths their Royal Anceſtors have ſo gallantly trod in before them. And thus the Wiſdom of *Solomon*, the valiant Conqueſt of the great *Alexander*, all the Heroick Acts of thoſe valiant Worthies, that have tranſmitted their Names with Honour to Poſterity, notwithſtanding the Envy of Time, through a various Succeſſion of Princes in ſeveral Ages, do ſtill make their Royal Maſters live freſh in the Memories of all vertuous and courageous Souls; ſo that as long as there are wiſe, vertuous, and valiant Hero's in the World, the Wiſdom of *Solomon*, nor the Valour of *Alexander*, will ever die in Oblivion, nor want a worthy Imitator of their valiant and politick Deeds: For Fortitude and Prudence are Vertues of ſo divine an Extraction, as to make the happy Owners of them, according to the Words of the Text, to *live for ever*, by inſtructing and animating ſucceeding Kings to ſuch an Heroical Imitation, in being as wiſe and valiant as is poſſible for them.

III. But, Thirdly, This pathetical Option, *O King, live for ever*, may naturally be underſtood to ſignifie that thorough pac'd Affection that every good Subject has to his Prince, as not only to wiſh him well in his own Perſon, and long to reign over him, free from all Civil Broils and Foreign Invaſions, but when Providence has filled up the full number of his Years and ſhall think fit to take him from this Earthly Throne, that his Royal Off ſpring, or ſome of the Royal Family (whoſe Right it is) may ſucceed him; a moſt valuable Bleſſing, certainly, both to King and People, and which we read in Scripture God uſed to grant to Kings upon the faithful Diſcharge of their Kingly Office, namely, that they ſhould not lack one of their Family to ſit upon the Throne after them: This was the Bleſſing promiſed to *David*, and performed to him in his Son *Solomon*; and is ſo generally deſired by all Princes, that every good Subject ought to pray for it.

IV. But, Fourthly, Theſe Words, *O King, live for ever*, imply that full Satisfaction the Subject has in a Kingly Government, and an earneſt deſire it may continue ſo without any unhappy Alteration; for every prudent and ſenſible Man will certainly moſt affectionately pray for, inaſmuch as Monarchy is one of the beſt of Governments for People to live under. For where there is only one Political Head, there is likely to be leaſt Diviſion and Demurs in Counſel; and every good Prince, certainly, will find himſelf obliged, as he values the Poſſeſſion of the Throne, to make ſuch Laws as are

moſt conſiſtent with the Good of his People: For after all the Politick Methods and cunning Stratagems of State to make the Prince great, the moſt effectual way of being ſo is the Love of the People, which, I think, is ſufficiently demonſtrated from Experience; therefore certainly it muſt rationally follow, that the Kingly Government is the beſt for the People; and therefore natural Prudence dictates to us to wiſh this ſort of Government may *live for ever*, that is, to exiſt ſo long as is poſſible for any Government to continue, which is to be underſtood ſo long as this World ſhall laſt.

V. But, Fifthly, This affectionate Requeſt of the loyal Subject in the behalf of his Prince, *O King, live for ever*, may properly ſignifie, in a more Divine Sence, that Chriſtian Concern and Religious Deſire we have of the Spiritual Welfare of our Prince, as to deſire the Infinite Majeſty of Heaven not only to make him happy here; but ſo to conduct him, by his Grace and Providence, through all the ſlippery Glory and numerous Temptations, that Princes are ſo much expoſed to in this mortal State, to the more pure and refined Joys in a better Life; that he may ſo diſcharge his Kingly Office, ſo that he may for ever live and reign a glorious Saint in Heaven: In praying for his Succeſs in Temporal Affairs, we do likewiſe pray for ourſelves; but in praying for his Spiritual Welfare, we do moſt generouſly deſire his Eternal Happineſs, which is very much becoming Subjects to do for Kings; for as they

they are more exposed to Temptations than others, being more absolute in their Power, more uncontrolable in their Persons, not subject to those common Restrictions and Reprehensions by Humane Laws as their Subjects are, so they require more of the Divine Assistance, to conduct them safely through the Crowd of Temptations they are so much exposed to. From hence therefore we may infer the Necessity of applying the Words of the Text, in praying to God the King we are protected by may *live for ever*.

VI. But, Sixthly and Lastly, If we take this loyal Option only as a Court-Phrase, wherein more is expressed than is really meant and intended; then this, *O King, live for ever*, is but as much as to say, Long live the King; May his Reign be both long and prosperous; which though it can't be thought so great a Blessing as the former, inasmuch as the Interest of the Soul is to be preferred before that of the Body; yet however it is very proper and seasonable for Subjects to petition Heaven for in the behalf of their King, in whose Life their Happiness does so much depend: The longer a good King reigns, the greater Blessing and Comfort he is to his People; the longer they enjoy the Comfort of his Protection, and have a greater Opportunity of thriving under his Government: For whereas Knaves and Malefactors desire a change of Government, expecting Pardon or a Reprieve; yet honest Men and good Christians never get any thing by a Change, it obstructing both Traffick and Religion.

But let me here not be misunderstood; I mean only when it unfortunately falls out that the People change a good King for a bad one; in the other case, we ought to submit to the Laws of Mortality, when we lose a King by Death, as well as when we are so deprived of a most beneficial Friend and Acquaintance. But when God gives us a good King for a bad one, there we are to rejoice, instead of murmuring at such an happy Revolution. And thus I have, in the Explication of the Words of the Text, made out what I at first propos'd; namely, to shew in what Sence, according to the Phrase in the Text, Kings may be said to [illegible]

There remains a greater Duty still incumbent on me, that as I would religiously express the grateful Sence, that both my self and every good Christian ought to have of that acceptable Blessing that both God and the King have been the Royal Authors of, that is, an Universal Peace; a Word which carries so taking an Emphasis, so universal an Harmony in it, as most effectually to silence the Warlike Noise both of Drum and Trumpet: And to all those that are truly thankful for so great a Blessing, it will certainly fill their Mouths with Praise and Thanksgiving, as well as turn their Swords and Spears into Pruning-hooks. To avoid therefore the Tediousness of Harangue, which shows more Art than Affection, let us, like loyal and thankful Subjects apply these Words of the Text to our most Religious and Gracious King, whom God of his infinite Goodness and Mercy has set over us,

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O King of Great Britain, *live for ever*. This pathetical Addreſs to you, our Dread Sovereign, moſt properly does belong. Shall flattering *Chaldæans* uſe the Words to a Cruel and Idolatrous *Nebuchadnezzar*; and ſhall not we, now joyful reſcued *Iſraelites*, more properly apply them to our Vertuous, our Valiant *David*, who has moſt effectually ſlain *Goliah*, Popery, that great *Philiſtine* which we fear'd, and has not ſet *Uriah* in the Front of the Battel, nor violated the Chaſtity of a forbidden *Bathſheba*? Far be from us ſuch vile Ingratitude, whoſe Hearts can't chuſe but be thoroughly filled with Joy and Thankfulneſs for the great Bleſſing of Peace, which ought to have a double Welcome for coming ſo ſuddenly and unexpectedly; therefore for the more methodical Celebration of the Joys of this Day, and that our Thanks and Praiſe may be as uniform as it ought to be univerſal, I deſign in the Application of the Text to proceed in the ſame Method I did in the Explication; and herein I deſire all good Chriſtians, true Proteſtants, and loyal Subjects, to join with me in the applying this pathetical Option in the behalf of our moſt Illuſtrious King, who moſt juſtly deſerves to *live for ever*, in all the Senſes already mentioned; and therefore 'tis highly requiſite for us to wiſh he may.

In the Firſt place then, we do moſt earneſtly deſire that our Dread Sovereign King *William* the Third of *Great Britain* may *live for ever*, in all thoſe wholeſome and good Laws that he has enacted, particularly, in that moſt excellent and moſt beneficial

ficial Law, made for taking away the Sanctuary from all knaviſh Debtors, that did thereby take a moſt wicked Occaſion to wrong their honeſt Creditors; and alſo in all thoſe Parliamentary-Acts that are now come again in force, for aboliſhing *Popery*, and puniſhing all Popiſh Recuſants, may for ever entail his Name with Honour to all Poſterity, they being perpetually endu'd with the ſame Primitive Regal Authority that firſt gave them Life and Vigour; ſo that our King in after-Ages may be as famous for pulling down the Molten Images of Superſtition, as ever *Nebuchadrezzar* was for ſetting them up; ſo that now this happy Land of our Nativity may never be plagu'd again with wooden Gods; but may be moſt effectually ſecured from Monks and Friars, by vigorous and wholeſome Laws, which indeed are the Nerves and Sinews of the Body-Politick.

But, Secondly, may our King *live for ever* in all thoſe Heroick Actions of War, that have not only made him famous to all of this preſent Age, but will alſo moſt certainly record him amongſt the great Hero's of the World, to all Poſterity; when not only the Engliſh Chronicle ſhall ſwell to an unuſual bigneſs, with a faithful relation of his Warlike and Politick Acts, but likewiſe the Hiſtory of other Nations, that have felt the happy Succeſs of his Valour and Conduct, in having all their Towns reſtor'd, will alſo glory in tranſmitting to Poſterity ſo great a Hero, who has often moſt courageouſly expoſed himſelf to all the imminent Dangers and

Fatigues

Fatigues of War, in a greater manner than ever *Alexander* did; whose Heroick Actions of War will most certainly cause him to *live for ever* in the Hearts of all true loyal English Subjects, that have either Sense of Gratitude, Religion, or Common Honesty, considering what remarkable Deliverances we, the happy Subjects of *England*, have had by our most Gracious Sovereign's Reign over us.

But, Thirdly, We do continue this our earnest Option, in the behalf of our dread Sovereign, religiously entreating the Powers of Heaven, that our King may *live for ever*: May therefore the Blessing promised to *David* and *Solomon*, of having one of the Royal Family to sit upon the Throne after him, be granted to him: All this we desire, confining and directing our Petitions herein, with all dutiful Submission as becomes English Subjects, according to the present Settlement of the English Monarchy.

But, Fourthly, *O King, live for ever*: We do also earnestly desire, both for our Selves and our Posterity, that the Happiness we do now enjoy in a Kingly Government, may still be continued to us; so that this Land of our Nativity may never be depriv'd of that Benefit and Advantage of Monarchy, which is a most valuable Blessing to all Nations that do enjoy it; but more especially to *England*, that has it so modell'd and methodized for the Benefit and Advantage of the Subject, that, according to its

its primitive Conſtitution, every Denizen and Free-holder has a Right to chuſe ſuch Repreſentatives, that for Knowledge and Integrity may be truſted to propoſe and make Laws for the benefit of the Subject; which, as ſoon as paſs'd the Royal Aſſent, become Authentick, and immediately have the Legiſlative Power convey'd in them, and ſo commands the Subjects entire Obedience. As Monarchy conſiſts of one Political Head, as a Supreme Governour, that is, fortunately made ſo great, and advanced ſo high, that he can't poſſibly be greater in his Kingdom: All therefore that ſuch a King has to do, is to contrive Ways and Means to ſecure himſelf a true and firm Eſtabliſhment on the Throne; and that every wiſe and prudent Prince very well knows, is, by having the Hearts of his Subjects, the only thing that can effectually procure him the Necks of his Enemies: For indeed every Subject that obeys out of Fear, in my Opinion, ought to have two at the leaſt that obeys out of Love, to look after him; for in ſuch a Caſe, where Subjects obey only out of Fear, there lacks nothing but what the old Proverb ſays makes a Thief, that is, Opportunity, to make a Rebel; therefore as the Advantage of King and People is ſo reciprocally interwoven, that, like *Hippocrates*'s Twins, they may very well be ſaid to live and die together; ſo that we may rationally conclude, that this ſort of Government ought by the Subject moſt to be valued and deſired, as being moſt agreeable both to his Intereſt and Inclination; and as for thoſe who are ſo weak as not to think ſo, that knows not how to

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value ſo great a Bleſſing before an unhappy deprivation of it, out of Charity to their great ſtupidity, I do here modeſtly preſcribe to them a friendly Remedy, that is, for them to take a thorough, though fulſome Survey of the Miſeries and Calamities the Nation groaned under, when God in his heavy Diſpleaſure deprived the Nation of the great Felicity it had in ſo good a Prince as King *Charles* the Firſt; a Sin ſo heinous, and a Loſs ſo great, that it was not wholly made up to us before the happy Acceſſion of our Royal Sovereign to the Throne, who now is ſo great a Bleſſing to the Nation; which gives us ſome comfortable Aſſurance that God has been graciouſly pleas'd to accept of the Nation's Atonement, becauſe he has out of the Common Road of his Providence, beſtowed ſo good a Prince on us, who has not only thoroughly diſpell'd our Fears, and Jealouſies, but alſo effectually reſtor'd our Native Rights and Properties, and which ought to be dearer to us than any thing elſe, the Free Profeſſion of the Proteſtant Religion. Now Proteſtants of all Perſwaſions do enjoy the Happineſs of ſerving God as their Conſcience and Affection lead them. In ſuch a Government, that is ſo well accommodated to all Religious Subjects, both Intereſt and Inclination, certainly, can never fail of the People's univerſal Approbation; ſo that I may very well conclude, you will all unanimouſly join with me in a hearty Repetition of the Option in the Text, *O King, live for ever*: May God of his Infinite Goodneſs and Mercy continue to us, and

our Posterity, the great Blessing of Monarchy, so that we, nor our Children's Children, nor any Native of *England*, may be deprived of those great Temporal and Spiritual Advantages of a Kingly Government; which, I am sure, must needs be the hearty Desire of all good Subjects and true Protestants; herein *We do most humbly beseech Thee to hear us, good Lord.*

Fifthly, to apply the Words now in their genuine and natural Sense: hitherto we have only petitioned Heaven, in the behalf of our King, as loyal Subjects and prudent Men, out of the due Sence of the Mercy and great Advantages, we Subjects do enjoy by his most happy Reign, and God's Gracious Continuance of the Monarchy amongst us, we come now humbly imploring the Divine Bestower of all Temporal and Spiritual Blessings, like devout and zealous Christians, in the behalf of his present Majesty, that as he has been the Royal Instrument, in procuring to us such golden Opportunities of serving God without Fear now in Holiness and Righteousness all our Days; so in gratitude we ought to pray to God he may be the happy Partaker of that eternal Happiness he has been the means of procuring to his People. Princes, if we rightly consider those numerous Temptations they are so much exposed to more than their Subjects, we must necessarily conclude they do more stand in need of our Prayers: A Monarch, certainly, must needs occasion as much Joy in Heaven as he does on Earth, inasmuch as the difficulty is greater in them, they being so absolute in their

their Power, ſo uncontrolable on Earth, makes them ſo often uncapable of working out their own Salvation with Fear and Trembling; ſo that it may as well be applied to the Monarch, as to the rich Man in the Goſpel, that *It is as difficult for a Camel to go through the Eye of a Needle, as for a Monarch to enter into Heaven*: What an univerſal Joy then muſt it needs be to Saints and Angels, for a King to reign ſo well on Earth, as to come ſo pure and rightly qualified to reign in Heaven? At this the Saints rejoice in loud Hallelujahs; 'tis this which makes the Angels clap their Wings, in Triumph of the Royal Soul's Conqueſt over Court-Flattery and modiſh Vice. May therefore the Divine Majeſty of Heaven conduct our Anointed Sovereign through all the Difficulties and Dangers incident to Crown'd Heads, ſo that he may live and reign a moſt glorious Saint in Heaven: And here, methinks, ſome winged *Mercury* of Heaven, in a ſoft Angelick Voice conveys into the Ears of every devout and zealous Supplicant, this comfortable and great Aſſurance, ſaying, *Yes, certainly, your preſent King ſhall live for ever; for the ſame Almighty Power that made him great from his very Conception, decreed him to be for ever happy: Therefore, good Chriſtians, your Prayers are heard, your Petitions are already granted: Turn therefore your Prayers into Anthems of Praiſe, that may beſt ſuit the Celebration of the Joy you do this Day commemorate, and ſo adieu*: Clapping his Celeſtial Wings in Token of Joy, to hear ſuch Heavenly Strains of Thanks and Praiſe on Earth, aſcending through thin Tracks of Air, to the bleſſed Abodes above, did

go where great *Naſſau*, *Britain*'s good King, ſhall live and reign for ever, for being ſo often a Royal Martyr in Deſire, expoſing himſelf to all the imminent Dangers and Fatigues of War, to procure to all *Europe* Peace, and unto *England* the true Religion.

Sixthly, As loyal Subjects that are truly ſenſible of the Happineſs we enjoy in this preſent Reign, we earneſtly beſeech the Powers of Heaven to continue our moſt Gracious King amongſt us; Long live the King; May his Reign over us be both long, happy, and proſperous, which is the laſt Sence we are to apply to the Words of the Text; which is not only the complemental Option of modiſh Courtiers, but, I preſume, the unanimous and zealous Requeſt of all true Proteſtants, that do return Thanks to Almighty God for the great Bleſſing of Peace. May therefore thoſe Celeſtial Guards, that have protected him through thoſe imminent Dangers his Royal Perſon has been ſo much expoſed to during the War, be ſtill ever propitious to him: May that Guardian-Angel that, by the benign ſpreading of his Wings, drove the Bullet from his Royal Shoulder at the *Boyn*, and would not ſuffer the voracious Shot to take any greater hold, but, by a ſwift and gentle Bruſh, gave the Monarch to underſtand the Providence that attended it; and alſo that did again in *Flanders*, by an inviſible and immaterial hand, ſtrike off the Cannon-Bullet from his Sacred Body, and bid it graze in the Bowels of ſome common Perſon; for Heaven was reſolv'd to take Care of its Anointed. May, I ſay, thoſe Heavenly Guardians for ever attend the Perſon

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of our Dread Sovereign, with their Wings to fan and diſpel all invenomed Air and killing Vapours, from ſeizing the Royal Vitals of him, that for Valour and Policy truly deſerves to be immortal: May the ſame Celeſtial Beings be ever aſſiſting in conveying by a divine and quick Intelligence, all traiterous Conſpiracies that ſhall at any time be made againſt him, that ſo he being ſhelter'd from thoſe numerous Troubles that do often incommode Crown'd Heads, ſhorten their Lives, and making their Crowns uneaſie; ſo that his Reign may be both long and proſperous, exceeding *Methuſelah* for Years, and *Solomon* for Wiſdom, out-living, as well as outdoing all the Kings that have reigned before him. All theſe our earneſt Petitions, we briefly ſhut up, and comprize in this pathetical Option in the Text, *O King, live for ever.*

Now, Laſtly, As we expect and deſire theſe our Religious Requeſts to have a good Reception, and anſwerable Return from the Throne of Grace, ſo it highly concerns us to practiſe thoſe Religious Duties, that may duly qualifie us for thoſe we petition Heaven to continue to us in our King, 'tis only Holineſs and Innocence of Life, that can invite the Lord to be gracious, and continue to us the great Bleſſing of Peace; Reformation of Life is the only Sacrifice that will atone for paſt Offences, and procure a Continuance of preſent Bleſſings: Let us therefore endeavour to return a grateful Acknowledgment to Almighty God for thoſe tranſcendent Benefits received from him, that ſo the Cleanneſs of our Hands,

Hands, and the Integrity of our Hearts, may ſo accompany our Lip-Service, as that the Words of our Mouths, and the Meditation of all our Hearts, may be acceptable in the ſight of Heaven; and then our Thanks and Praiſe for theſe great Mercies will find a moſt gracious Welcome by our Heavenly Father; for as he has now beſtow'd on us the great Bleſſing of Peace, ſo let us make a right uſe of it, by living quiet and peaceable Lives in all Godlineſs and Honeſty; and no more by any unhappy Diviſions amongſt our ſelves, provoke our God to bring us into a miſerable State of War again. In order to a firm and laſting Peace amongſt our ſelves, our King has ſo far conſidered the Frailty of our Nature, as to grant leave to Proteſtants of all Perſwaſions to ſerve God as their Conſcience, or Will inclines them. Let therefore all our Differences be compos'd by an Univerſal Charity; and tho' it unhappily falls out, that we can't all go in the ſame Apoſtolick Road to Heaven, yet if our main Deſign be to arrive at the bleſſed Manſions, certainly it will cauſe us to live peaceably, as becomes good Chriſtians: As for thoſe that, through a miſtaken Zeal, go the fartheſt way about to Heaven, truly, in my Opinion, they deſerve more to be pitied and condol'd, than envy'd or rail'd at.

As a Time of Peace is a proper Seaſon of improving our Knowledge, and increaſing our Fortunes, ſo let us take the Opportunity that the Peace has procur'd for us, in learning from every Nation what is truly praiſe-worthy in them: From the *Dutch*, we may learn Diligence, Frugality, and Craft, in

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our Publick and Secular Buſineſs; from the *French*, true Loyalty to the Prince, and Acuteneſs of Invention; and from the Devout and Orthodox Chriſtians of *England*, ſuch an agreeable Method of paying our Addreſſes to the Deity, that may effect in us an uniform, as well as an Univerſal Obedience; ſo then enjoying a long and happy Peace, both Temporal in our Bodies, and Spiritual in our Minds and Conſciences, that whenever our Heavenly Maſter ſhall think fit to call us out of this World, we may be capable of poſſeſſing thoſe Eternal Manſions of Peace and Joy, prepared for all true Peace-makers; whoſe Right of Inheritance they are, where with the Royal Author of *Europe*'s Peace, we ſhall live and reign for ever, which God of his Infinite Mercy grant both to King and People, that after this mortal Life we may all enjoy thoſe Bleſſings, that are at God's Right Hand, where there is Fulneſs of Joy and Pleaſures for evermore.

FINIS.